1: Lowie E-5 (1926) 1939 NT20 Washo NT20

particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out." As my data have it, the "rabbit chief" is distinct from the organizer of the deer hunt and, most emphatically, from the antelope charmer. Jack said a "rabbit boss" (pɛ'l'ɛ.u tɛ.upe"yu) possibly inherited his office from his father, whereas Dave made him a people's appointee.

Dave described the rabbit hunt as follows: The rabbit chief, who was not identical with the political headman, set the time for the drive. People met with bows and arrows. Possibly 15 men had nets, which they united into an enclosure about 200 yards long and 4 feet in height, held by sticks 6 or 7 feet apart.[20] The line was straight except at the ends, where it was crooked. About 200 Washo, the "boss" among them, joined in the drive, scaring their quarry. An old man with a boy stayed at one end of the net, which Dave compared to the wire fence of a chicken coop. Some people shot the game with bow and arrow. The rabbits thought they were escaping and rushed into the net, where most of them were caught. The boy would get up and kill them with a stick. The drivers killed most of the rabbits, each possibly 3 or 4 apiece, with a total kill of 400 to 500 a day. On the following day the hunters went in another direction, perhaps 6 miles away. When heavily loaded, they went home. Rabbits, when caught, were hit on the head with a club. (Cf. Jack's statement below.) Finally the rabbit chief said, "We stop today, we have all we want today. Let us go home." Then they removed the hide and the women gutted the animals. The men tore the skin from the legs with their hands, then cut the hides into string. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them for a day and a half, they would take them down. Twenty-five strings made one jack-rabbit blanket to cover two people. When first finished, they were 2½ inches thick and so warm that in winter the Indians would undress completely under such a covering.

A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket. Whatever flesh was left over was hung up in the shade and dried. The Washo would boil jack-rabbit flesh and pine-nut soup at the same time, using willow baskets for the soup. Jack said that from 25 to 30 men with possibly 10 or 15 nets (ti"gɔc) engaged in a rabbit chase. Several nets were arranged in a circle and the rabbits were driven into them. They were not clubbed to death, but killed with bow and arrow.

Other species added to the food supply. Porcupine (sɛ"uwut) were eaten. Skunk (tupi"'wi), one informant said, were never eaten; but Dave said they were once killed with smoke in a hole by his father-in-law, who boiled the flesh and liked it. The Washo boiled grasshoppers (pako'tomu) in baskets, and also cooked locusts (ta"'cak) in the ground and dried them. A long-legged insect called ta'lmu also served as food.

[20] Barrett gives the dimensions as some 300 feet and 24 to 30 inches, with a mesh about 3 inches square and stakes at 10-foot intervals.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *log.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'cu peti''li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the
[415] point was tipped with pine gum. The fire-making implements were carried in
[411] the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba''lohot) and arrow (mecki'tset) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (muca''gau nu''ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back,
[283] but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

291 Men made moccasins for themselves as well as for their wives. When Bill
[462] was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

11. Bone awl (mibi?), needle (bebits¢t) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285
1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadas).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (d¢gikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (k¢tip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (bayudate). [291]
6. Woman's hat ? [352]
7. [illegible] baskets. [412]
   a. [illegible] born infant type.
   b. Regular hooded flat type (bikus).
8. Seed beater (tapuli tugabul). [415]
9. Spoon (itdamkut). [226]
10. Fish trap.

D. Hunting and fishing gear. 44
1. Straight bows (balohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbays¢gi).
2. Arrows (m¢skisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaga), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow.
5. A quiver (itpatsu) of buckskin. [412]
6. A flint flaker (itbayuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (bayako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game. 481
7. Bat and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 280

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

faster. After two or three years it may be given to an older person or traded off. If it is cleaned and repaired carefully and hung up in the summer over the lower limb of a tree with the warp vertical, it will last ten years or more.

Lowie (1939, 327) wrote that in preparing a blanket "The men tore the skin from the legs with their hands, then cut the hides into strings. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them a day and a half, they would take them down. Twenty five made one jack-rabbit blanket to cover two people. When first finished, they were 2 1/2 inches thick and so warm that in winter the Indians would undress completely under such a covering. A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket."

A few comments on the above passage are warranted. My informants indicated that the skins were purposely not dried so they would remain flexible and easy to work with.[1] Also the exchange rate was about 20 rabbit skins for one untanned deer skin and not one for one. A completed rabbit skin blanket of 20 skins was worth about three untanned deer skins.

Rabbits to be used for blankets were gathered in the late fall or winter when their fur was thick. The skin was taken off and cut into a single strip a little over an inch wide and around 15 feet long. An obsidian knife (tagil) was held in the mouth while the skin was held by the hands. The skin was cut around on the outside, with the hind legs first, in a spiral by cutting and turning the skin.

From three to six skins of one strip apiece were sewn end to end with deer sinew (dideu) to form a long string. Roy James said that each rabbit skin string was tied in a loop from one end to the eye holes. Two of the long strings (or several attached looped strings) were then twisted together with the palm of the hand on the thigh of one man while another man held the two strings tight several feet away. When twisted the strings were about an inch in diameter. The man who twisted the strings also wound up the strings on a stick (g¢liwisha tsuhua). The stick was pointed at one end to facilitate the removal of the twisted strings when the twisting and winding operation was complete.

The long two ply string when it was rolled up and tied with sinew for storage was called a t¢l¢lupa. A single t¢l¢lupa was stored in a damp place until other t¢l¢lupa were prepared and the blanket was ready to be made.

1. Cf., Dangberg n.d.

The blanket was made on a frame of parallel bars (itmolit) that may either lay on the ground or stand up from the ground. The itmolit were made slightly longer than the length of the blanket and were tapered. For ease of sewing the blanket was usually made in the upright position and then laid on the ground to finish up the sewing after the poles were taken out. 237 513 286

The upright loom was made by knocking two sticks longer than the width of the blanket into the ground at a distance from each other that was just greater than the length of the blanket. The upright sticks held one itmolit up while the other itmolit hung by its own weight suspended by the warp. The warp of two ply rabbit skin strings was wound around the two itmolit for the length of the blanket.

The weft was made of buckskin (tish¢shi) usually, but deer sinew (dideu) or plant fiber string (dumbsys¢gi) may be used. In recent times twisted cloth was used for the weft. The weft was sewn back and forth being careful to space the line of weft elements two or three fingers apart uniformly throughout the blanket. It was a twined weave and two strands were used at the same time in sewing. One string passed over the warp element while the other passed under it. The strands were given a twist after each warp element was passed. [178]

Each time the end of the blanket was reached the weft was knotted to the last warp element and a new row of weft elements was started two or three fingers higher. When the full center of the blanket was complete the itmolit were pulled out and both edges sewn.

The ground loom differed only in having wooden pegs(badakush shew¢) to hold the itmolit apart and keep the warp taunt. When the blanket was completely sewn it was hung up on a limb and hit with a stick to make the loose fur fall off and to develop uniform tension within the weaving.

Another type of rabbit skin blanket (umbidu) was made for children. This was made by plaiting rabbit skin strips and sewing at the edges and across the center. 513 237 283

Deer skin (m¢mdewi ish) provided the majority of tailored clothing worn by the Washo. The hides were prepared by the men who would soak them in water for two or three days, the hotter the better. A hide would be rolled into a bundle before it was placed in the water. The hot springs that are abundant in Washo territory, such as Grover, Walley's, Hobo, Dangberg, and Carson were used for skin processing. In all cases the skin would be scraped on the inside, usually with a deer rib (d¢m¢meu). The hair was left on moccasins and shin pants or leggings. 281 291

The skin was tied on a smooth pole when it was scraped. The hide was then tanned with cooked brain and spinal cord which was stored in a piece of intestine. The hide was soaked in the brain for a day or two and then stretched and scraped again. The result was magu tau susi, or tanned deer hide. Antelope skins were prepared in the same way. 281 [415]

Thread came from the sinew (dideu or tashukido, "loin sinew") along the back of the deer. There is a strip of meat on the loin of the deer called dashkapush. This was removed and the sinew was taken off that and separated into strings. 283

Another kind of thread was made from Apocynum cannabinum, locally milkweed or Indian hemp. The fine silk-like fibers of this plant were separated, pulled, and twisted between the palm of the hand and the thigh into a strong twine (dumbaysʔgi). It was collected in the fall after the frost came and the outer bark began to fall off. Both the outer and inner bark were used. [824]

Apparently there was little difference in the dress of the men and the women. The women wore a belt (melliu) with a front and sometimes a back apron (imboshude) attached. The women also used a sagebrush bark napkin for menstruation and wore more jewelry. The men wore a G-string type of breechclout and occasionally a twine net on their heads. Other than these few items, dress, hair style, and ornamentation was essentially the same. 29

The breechclout was gumyoyabuwe while a piece of skin wrapped around the body from the chest to the knees was mangumtash. The latter was formed, according to Hank Pete, by wetting untanned deerhide and wrapping it around a tree to dry. A poncho (damu) with a hole for the head and with or without holes for the arms was made from a single deer skin. This simple dress sometimes had flaps that hung down over the upper arms made from the leg skin of the deer. Lower leg pants (pʔkishu wigas) were made from an untanned deer hide, sewn of the skin of a fur animal, or of a wrapping of sagebrush bark and covered the lower leg from the ankle to the knee to keep one from being scratched by brush. [192]

Everyone went barefoot most of the time, but moccasins (moko, the No. Paiute use a similiar word) were used. The most common moccasin was a single piece of untanned deerskin with a seam on the outer side of the foot and up the heel to the ankle. A hard sole may be added to the bottom. Another type of moccasin was in two pieces with a hard sole, soft upper part, a seam up the heel, and possible ankle flaps and a tongue added. In cold weather the moccasin was made extra large to allow room for a sock of sagebrush or cedar bark wrapped around the foot. [197] [824]

Task Group Sharing[1]

Task group sharing among the Washo occurred in connection with the breakdown of products that resulted from efforts of hunting, fishing, and gathering parties that were larger that the household. The division of goods in this case was not necessarily in proportion to the amount of work contributed. Often mere presence with the party was sufficient to receive an equal share. Goods were usually divided equally among all the adult members of the task group. The meat of a single deer shot by a party of hunters was divided equally regardless of whose arrow actually brought the deer down. No information is available on how the hide and head were divided. In view of Washo techniques of clothing manufacture we would think that it would not be cut up, but given whole to one man. The Kawaiisu gave it to the hunter whose arrow brought the deer down (Cappannari 1960).

Slight variations were present in some divisions of the products depending on such things as ownership of a rabbit net or shamanistic powers in antelope drives. Rabbits (p¢lleu) were killed by individuals for meat anytime of the year, but winter communal drives (p¢lleu ush¢¢sh) provided most of the skins used in blankets and a great deal of meat. In winter the furs were in their prime. Also the diverse fishing and gathering activities of the summer were over so that people had spare time on their hands.

Rabbit nets (p¢lleu digush) were woven of plant fibers. These nets were about four feet high and usually from 20 to 40 feet in length. The nets were repaired and gradually added to in length over the years. Fremont wrote that "These nets were, perhaps, 30 to 40 feet long kept upright in the ground by slight sticks at intervals, and were made from a kind of wild hemp, very much resembling in manufacture those common among the Indians of the Sacramento Valley." (Nevins 1956, 355). Barrett (1917, 11) said that the rabbit nets were reported to be like those used by the Paviotso and usually some 300 feet long. The present writer's informants said that individually owned nets were tied together during a drive to form a single net 300 feet long. The combined nets were strung out across the floor of a valley or along the side of a hill. As the rabbit drivers moved across the country they shot rabbits with their bows and arrows and pulled them out of holes by forcing sticks down and twisting the stick into the rabbit fur. Plate IV, A illustrates a rabbit drive.

The people who owned the nets with some of their family would club, strangle, or crush the temples of the rabbits that got tangled in the nets. Each day for three or four days the nets were set up and a drive was held in

1. This writer is indebted to Anastasio (n.d.) for the term and concept of the "task group" as it is found in the Basin-Plateau area.

1/1 [see cat. 116, end plate IV, following p. 74 -- Analyst]

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kp	Kn	Te	Ts	Pa	Wa	At	Sn	Tg	Wd	Kl	Al
CORDAGE (twisted)														
1181. Material: milkweed	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1182. Nat (mana)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1183. Dogbane or Apocynum (wihavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1184. Sinew	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1184a. Artemisia (sagebrush)	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1185. Buckskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1185a. Yale	-	-	-	+	-	+	+	+	+	-	+	+	-	+
1186. String: 2 ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1187. 3 ply	-	+	+	-	-	+	+	+	-	-	-	-	-	-
1188. Clockwise twist	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1189. Counterclockwise twist	+	-	+	-	-	+	+	-	-	-	-	-	-	-
1190. No. of ply rope: 2	+	+	-	+	+	+	+	+	+	+	-	+	+	+
1190a. 3	-	-	+	-	+	-	+	-	-	-	+	-	-	-
1191. Braided rope of 3 strands	-	-	+	+	-	-	+	-	+	-	+	+	+	+
1192. Cordage maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1192a. Female	-	-	-	+	-	-	-	-	+	+	+	-	+	+
1193. Rope of withes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1194. String rolled on thigh	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1195. POTTERY	-	-	-	-	-	-	-	-	-	-	-	-	-	-
BASKETS														
1228. Pack strap, skin, used by both sexes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1229. Pack strap, fiber, used by both sexes	+	+	+	+	+	-	+	+	+	+	-	+	+	+
1230. Twisted rope: 2-ply	+	+	-	+	+	+	-	+	+	+	-	+	+	+
1230a. 3-ply	-	-	+	-	-	+	-	-	-	-	-	-	-	-
1231. Braided, 3-strand	-	-	+	+	-	+	-	-	+	+	+	+	+	+
1232. Pack strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1233. On top of basketry hat (hötoaapu)	-	-	-	-	+	-	+	-	-	-	-	-	-	-
1234. On top of bark head pad	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1235. Pack strap across shoulder, chest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1236. Head held under strap	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1237. Carrying nets (hopimkwa wana)	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1238. Piece of rabbit net	-	+	-	+	+	-	-	+	+	+	+	+	+	+
1239. Hammock shaped, on back	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1240. Bag (mara makwa): deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1240a. Sagebrush	-	+	+	+	+	-	-	-	+	-	+	+	+	+
1241. Both sexes use	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1242. Conical basket (kurua)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
CRADLES (tea kihopö)														
1245. Simple temporary basketry cradle	+	+	-	+	+	-	+	+	+	+	+	+	+	-
1246. Elaborate permanent basketry cradle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1247. Oval outline	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1248. Rectangular outline	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1249. Rod rim	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1250. Twined horizontal rods	-	-	-	+	+	-	-	-	+	-	+	+	-	-
1251. Twined vertical rods	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1252. Horizontal reinforcing rod	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1253. Vertical reinforcing rod	-	-	-	-	+	-	-	-	+	+	+	+	-	-
1255. All basketry covered	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1257. Hood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1258. Twined basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Pendants attached	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1260. Hood design indicates child's sex	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1261. Boy: diagonal lines, parallel	+	+	+	+	+	+	+	+	+	+	+	+	-	+

NWA ● 283 ●

NWA [323]

NWA 482

NWA 854 285

[P. 389]